Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. PHELPS' SERMON.

Mr. Editor,

I recently met with "a Sermon, delivered in the First Parish Meeting house in Haverhill, Nov. 9, 1828, by Dudley Phelps."

I have no acquaintance with the author, and no knowledge of the particular ground he takes in the disputes of this disputing age. Of one thing, however, I am certain, that, if this is a fair specimen of his preaching in general,—belong to what sect he may he inherits an independence of mind, and pursues a straight forward course, seldom exemplified by the strenuous adherents of any sect,—and without catechetical preliminaries, I, for one am prepared to "bid him God speed." His style, at once perspicuous and energetic, indicates a prevailing desire, and has a manifest tendency, not to influence the passions, and increase the animosity of contending partizans, but to purify the heart and life of every hearer.

The text is, *Wherefore by their fruits shall ye know them.* Matt. vii. 20.

In the introduction of his subject, instead of undertaking to specify and contrast the distinctive doctrines of true and false teachers, "as the manner of some is," Mr. Phelps impressively inculcates, as a paramount duty of every one, to examine and decide for himself.

To rectify the mistake of those, who imagine, that, "if they are not taught the truth, but led into error, their teachers, and not themselves, must bear the blame, and the punishment," he asserts in the 4th page, that "Christ throws the responsibility on the learners, as well as the teachers;"—that "it is no more safe to learn falsehood, than to teach it;" that the teachers may indeed have the greatest guilt;"—but that "there is guilt, and consequent danger in being thus taught;"—and accordingly, that "it was the obvious design of Christ to convince his disciples, and his other auditors, of their duty to discriminate between the teachers of truth and the teachers of falsehood." But his leading object, as intimated in the title page, was to prove the inseparable connexion between faith and works;—an object, which he prosecutes and achieves with a boldness and energy of language, becoming one, who "speaks, not as pleasing men, but God;"—one, whose chief concern is to facilitate and extend the purifying influence of the gospel.

"I know," says he, in pages 7th and 8th, "I know these terms, faith and works, have been sometimes falsely applied to things, which God never required of his creatures. Hence, because some men love perplexity more than simple truth,—because they had rather be in the confusion, which confused minds have raised, than in the clear light of the gospel, they have considered the connexion between faith and works as very mysterious. Some, while in this needless perplexity, I had almost said, wilful blindness, have thought, that, as faith is so much insisted on, and held out to be so essential, therefore works, or obedience to the commands of the gospel, which is the very same thing, are entirely set aside. As if it were no matter what a man does, if he only believes. No matter what his outward conduct may be, no matter about his doing justly, and loving mercy, and walking humbly,—about his loving his neighbor as himself, and doing good to all as he has an opportunity, —if he only has faith. As though a man could believe the gospel, without regarding its precepts; could have a living faith in his holy Creator, who cannot look upon sin but with abhorrence, and yet continue careless, in his course of transgression. As though he could put his supreme trust in his holy Redeemer, and be reconciled to him in a new and everlasting covenant,—and yet be disobedient to his commands; and could importunately supplicate the Holy Spirit to sanctify his own heart, and free him from the dominion of sin, and yet not be careful to conform his conduct to the rules of action which this heavenly teacher has revealed."

In page 9th, he inquires, or rather exclaims, "How foolish, yea, how ridiculous does it seem, aside from the consequences of such insensibility, for an assemblage of men to enter on a discussion of their various systems of religious belief, while they are alike destitute of the faith, which purifies the soul, and lifts it above the world! Some contend strenuously for these points as true, and essential to salvation; others as strenuously for those; while not one of the doctrines proposed, has a perceptible influence on their characters. Could I overlook the perversion of feeling, which such conduct indicates, and which is totally the reverse of that disposition, required by the gospel, as the only evidence of preparation for heaven,—I should say, these men would not exhibit greater folly, by assembling at frequent intervals, to hold grave and serious discourse about their separate imaginary possessions in one of the recently discovered stars,—to measure the quantity and compare the value of what each might call his own, in that immensely distant region. All their interest on this subject would of course consist in mere words. And so it is with regard to their eternal things."

"Believing," he proceeds in the 10th page to remark, "Believing, in the only sense which God approves, and in the only sense, which every preacher of the gospel who knows the gospel, enforces, is equivalent to obeying—to performing acceptable works. True, the apostle says, *a man is justified by faith without the deeds of the law.* But does he mean by this, that a man is justified by believing merely, without doing works corresponding to his belief? *God forbid!* says the same apostle, that any such meaning should be understood. So far from making void the claims to obedience—to the performance of acceptable works by this faith, we establish,—we confirm these claims. To be justified by faith without the deeds of the law, is to take Christ for our Redeemer, and through him to be freed from the penalties of the law, and not to venture before our holy Judge on the ground of our own merit, without a Saviour,—without an advocate. This, and no more, is meant, by being *justified by faith.* And the faith which thus justifies, implies, or rather, is of itself, a spirit of obedience, of love, of gratitude, of hope; a spirit which can no more be inoperative in him who has it, than can the living soul be in the body, and yet the body be only a lifeless corpse.

"It is strange, very strange, that faith and works should ever be separated, even in imagination. To suppose their separation is absurd. Genuine faith is to believe the truths of the gospel, and to act in accordance with them. This is all the mystery which there is in faith. Acceptable works is to act in accordance with a full belief of the truths of the gospel. This is all the mystery which there is in works. Now conceive, if you can, of their being separated. It is impossible."

To do full justice to this discourse would be to transcribe the whole; but my limits will permit but one more extract. It is on the 15th and 16th pages, and is in these words,—"Show me a man, who is most carefully doing all the duties which the Bible requires of him, and with the spirit it requires, and I wish not to inquire what he believes. I want no other evidence of his genuine faith, than his benevolent and devoted heart; his consistent and active life. For only genuine faith could thus purify his affections, and enable him to overcome the world,—and exercise so transforming an influence upon his whole character. On the other hand, shew me a man, who lives for the world supremely; who regards the things which are his own, exclusively; who is selfish and worldly in all his conversation and deportment, manifesting no concern, for his own immortal interests, nor for those of his fellow men, and I have evidence enough of his unbelief,—of his entire destitution of that faith, which is essential to salvation. Whatever he professes to believe,—whatever creeds he may bring forward and advocate as his own, and as what he views as indispensable to his eternal well-being; his conduct is demonstration that he is an unbeliever. He has no faith, because there is nothing within him that works by love, and purifies the heart, and overcomes the world."

These, and such as these are the illustrations and proofs which, without the use of a single technical term, from which his own peculiar sentiments can be inferred,—without denouncing any one of the many Christian sects, which abound in our day,—and without discovering the least propensity to party zeal, Mr Phelps has given us of the indissoluble union, subsisting between faith and works. What a rare and anomalous publication for these times! But rare and anomalous as it is,—that similar publications may be multiplied, and that a similar style of preaching may revive and prevail, till all, who claim to be ranked with the ministers of Christ, are more anxious to disseminate the practical influence and spirit of Christianity, than to "compass sea and land," in quest of proselytes to the metaphysical dogmas of human creeds, is "a consummation most devoutly to be wished."

In that event, the different speculations, and clashing tenets of the clergy, would produce no injurious effects upon the people at large. Accustomed to hear instruction from every pulpit, adapted to encourage and assist them "to do justly, and to love mercy, and to walk humbly with their God," they would seldom inquire, or care to know, who was orthodox, or who was heretical, in the modern acceptation of the words. These invidious distinctions would soon fall into disuse and oblivion; "the churches would have rest, and be edified."

Philo-Catholicus.

PRACTICAL.

EXTRACTS FROM THE MEMOIRS OF LINDLEY MURRAY.

I shall close the account which I had undertaken to give of the chief events of my life, with a few reflections and observations, which naturally arise on the review of scenes and transactions that so intimately concern me.

I have often deeply regretted, and, if memory last, I shall often regret through life, that a great part of my time has been spent, in too earnest a pursuit of the enjoyments of this transient scene, and in little attention to the interests of a life that is infinitely better. I always approved of that wisdom, which provides for a distant and permanent happiness, especially an eternal happiness, though to obtain it many sacrifices of temporary pleasures are to be made; and I was fully persuaded, that a course of piety and virtue, notwithstanding the trials which attend it, is productive of more solid satisfaction, than all the enjoyments with which the most prosperous worldly pursuits are accompanied. I knew that the consciousness of doing well, the approbation of Heaven, and the well grounded hope of future felicity, are sufficient to raise the mind above all the troubles of time, and to give it a dignity and peace, which nothing earthly can confer.—But the busy scenes, and the allurements of the world were before me, and attracting my attention. The animation produced by flattering prospects; an undue solicitude for the approbation of others; the example of numbers around me, in the earnest pursuit of honors, riches, or pleasures; and the expectation that a more convenient season would arrive, for a truly selfdenying and serious course of life, all concurred to ensnare my heart, and to induce me to postpone, or to pursue irresolutely, those objects which I hoped would, some time or other, form my greatest concern. I did not properly reflect, as I ought to have done, that, besides losing through these unhappy delays, a great deal of true and solid enjoyment, I rendered the paths of religion more difficult, by strengthening the habits of folly and procrastination; and laid up for myself a store of afflictive recollections during life.

Time thus misemployed could not, however, be recalled: and it was deeply incumbent upon me, to occupy that which remained, in a very different manner; in gratitude, love, and obedience, to my gracious Preserver and Benefactor.—How happy would it be for us, if we were accustomed, in early life especially, to reflect on the nature of sinful indulgences, and their better fruits! We should then be disposed, often and earnestly, to pray to God for preservation; and we should escape many gloomy and sorrowful retrospects. There are periods of our lives, when the sins of youth, as well as those of more advanced years, appear with all their peculiar aggravations, and sometimes occasion great dejection and perplexity of mind. Though they may seem to sleep for a while, they will assuredly, at some time, or other, rise up, and trouble our repose. These are urgent motives to resist the temptations to evil, and to prevent the distressing reflections by which it is followed.

At the same time that the pious and grateful man perceives, that to him belongs "the promise of the life that now is," as well as "of that which is to come," he is deeply sensible of the danger and temptations to which he is exposed; and he feels it his duty to keep a perpetual watch, lest the continual and urgent solicitation of the pleasant things around him, should draw away his heart from the love of God, and a proper concern for his future happiness. He is anxious to set a due and proportionate value on all the Divine gifts, spiritual and temporal. I can conceive of no higher wisdom, or greater enjoyment on earth, than this grateful sense of Divine bounty; this due subordination of earthly to heavenly blessings; joined to a steady reliance on the goodness and mercy of God, for his protection through this life, and an inheritance in his blessed kingdom forever. Compared with these pious and rational enjoyments, all the vain pleasures of a worldly life, spent in forgetfulness of our great Benfactor, are, indeed, light as air, and empty as the bubles of the deep.

With regard to the privations and trials, with which it has pleased Divine Providence to visit me, I hope I may say, without assuming too much to myself, that I have long acquiesced in my lot, with resignation and cheerfulness. Though I have had, for more than twenty years, great debility of body, and almost constant confinement, proceeding from my inability to walk, I do not recollect that, in the course of this trying period, I ever repined at my situation, or expressed a dissatisfied sentiment respecting it, except on one occasion. This happened in the first year of my indisposition, and was produced by the following circumstance. I had made considerable efforts to overcome the disorder with which I was affected. But perceiving no good effect from any of them, I began to be tolerably reconciled to my condition. At this time, another physician was called in, to assist the family doctor; and by his earnest recommendation, I was induced to take a particular medicine, from which he and myself anticipated much benefit.—But instead of being useful, it proved injurious to me. The sanguine hope of relief which I had indulged, made me feel the disappointment very severely: and contemplating, at that moment, my prime of life, and the prosperous circumstances with which I was surrounded, I foolishly said, it was hard that I should be deprived of health, at a time when it appeared to be so peculiarly desirable. This expression was scarcely uttered, when my heart condemned me for its rashness. I felt remorse for this want of submission to Divine Providence; and was much humbled under the sense of my folly. The painful reflections which I had, on this occasion, probably contributed to make me more guarded, in future, against the admission of thoughts so unjust and irreverent.—There has, indeed, amidst all my privations, been no cause for murmuring. I have possessed so many comforts, so many sources of real enjoyment, that I have often thought my debility and confinement could scarcely be called an affliction. And I sincerely lament, that I have so little improved the blessings which have been conferred upon me.

When I contemplate my own unworthiness, and the goodness of God to me, through the whole course of my life, I feel that I cannot be too humble, nor too greatful for his manifold mercies. I cannot, indeed, be sufficiently thankful for them.—Amidst the numerous blessings which I have received, it has afforded me peculiar satisfaction, that I have been disposed to ascribe them all to Him, as the Origin and Giver of every thing that is good; as the Parent, Redeemer, and Sanctifier, of men. If I consider him as my Creator and Preserver; as the Author of the laws and operations of nature; as the controller and director of these laws and operations; as the immediate bestower of benefits; or, as our Deliverer from sin and misery, and our hope of eternal life, through the sacrifice and merits of his beloved Son, the Lord Jesus Christ: I perceive that he is the source whence every blessing is derived, and the great object of gratitude and love.

PRACTICAL INFLUENCE OF UNITARIANISM.

A late number of the Pioneer (a monthly publication from Glasgow, in Scotland) contains the first of several letters, which it promises, addressed by a Unitarian clergyman to a congregation of which he formerly had charge. They are meant to unfold the practical character of Unitarianism. We take from the only letter that we have seen the following extracts.

I often think of you with feelings of delight, and to give you a token of this my remembrance, and to evince the ardent desire I have for the promotion of your moral and spiritual interests, I have resolved to write you a series of letters on subjects of vital importance. I request you to read them with serious attention, and to resolve, by divine assistance, to realize in your own minds, the purifying and consoling influences of the great and immortal truths of uncorrupted Christianity. I shall treat the subjects which come before me with the greatest plainness, so that you may easily perceive my meaning. In short, I shall aim to bring home to your hearts the importance and practical influences of the leading principles of your Christian faith, and doubt not, if you are led to consider the subject in the same light with myself, that you will be more strongly convinced that Unitarianism, when properly understood and heartily embraced is most admirably calculated to form an elevated religious character—a character that shall progressively improve on earth, and be susceptible of a gradual *elevation* in excellence through endless ages.

You are, my brethren, separated from the rest of the religious world, by the profession of certain doctrines which the greater part of professing Christians regard as unscriptural, and not a few of them as incompatible with salvation. I shall not here adduce the scriptural evidence, though that would be no difficult task, of these views of religious truth, which we have seen reason to adopt; but shall endeavor to point out some of their practical bearings on the heart and life. This, I consider, the most effectual way of stopping the mouths of gainsayers, and of putting to silence those who would call in question the purity of our motives and the integrity of our hearts.

I would now, my brethren, just remind you of the leading principles of your faith. You believe *in the strict unity and spirituality of the Deity*—that God is one—one mind—one omniscient spirit—who fills immensity with his presence. This is the basis of your creed: the foundation, indeed, both of natural and revealed religion. You also believe "*God is love*"—that he is the Father of *all* mankind—that they are his children—the objects of his care—the recipients of his goodness—the subjects of his government, and the probationers for immortality. You likewise admit, with the most unshaken confidence, the divine claims of the Lord Jesus Christ, whom you believe to be "the way, the truth, and the life." Him, you gratefully receive as the messenger of truth and peace—as the herald of mercy and forgiveness—as the conqueror of death—and as the Saviour of the world. You believe that the chief object of the Redeemer's mission, was to open a new and better way by which the sinner might be reconciled to God, and which is effected "not by works of righteousness which we have done, but according to his mercy he saved us, which he shed on us abundantly, through Jesus Christ our Saviour, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his (God's) grace." These are the simple elements of your faith. It is an important inquiry, then, what influence should they have on your minds—what feelings should they create in your hearts? I intend to answer this inquiry, to the best of my ability.

And first, my brethren, allow me to observe, that the mere assent of the understanding to the reasonableness and truth of the principles just stated, is not of itself sufficient to exhibit their genuine moral effects. If you are influenced only by the cold approval of reason, you are yet strangers to that pure and fervent affection towards God, which should always pervade the bosom, and which your views of religious truth are pre-eminently calculated to produce. Let your religion, then, have not only the assent of the understanding, but the warm reception of the heart. Then, and not till then, can you experience its genuine influence, and enjoy its rich and unspeakable consolations. You believe in the proper Unity of the Divine Being; that he only has a claim to our purest affections and highest gratitude; and that *he alone* is to be worshipped. But how seldom, comparatively, does this great truth in all its numerous and important bearings, influence our conduct! How often, I might almost say, how constantly, do earthly objects occupy our thoughts; even whilst professedly engaged in acts of devotion, how frequently do they arrest the attention, and destroy the harmony of spiritual intercourse! This propensity of our nature, the best of men have lamented; it will necessarily attach itself to us in the present state of things; but it is capable, in many instances, of receiving counteraction. But in order to this, it is indispensably necessary that you become acquainted with your own moral deficiencies. Ask yourselves the question—Have I always set God before me, as the chief object of my desire?—does he invariably hold the highest place in my affections and my heart?—are the things of this world kept subordinate to the great concerns of religion?—in short, am I not sometimes more anxious about the transitory objects of this life, than in preparing for that which is to come? These, I need not say, are great questions. They concern us all. Answer them from the honest simplicity of your hearts. And in whatever part of your conduct you find that too much time has been occupied by trifling and foolish cares, resolve for the future to employ that time in cultivating a better acquaintance with yourselves, with each other, and above all, with your God.

[To be continued.]

BIBLICAL.

In our selections under this head, we wish to give nothing but what will tend to promote a correct knowledge of the Bible. We shall gladly make use of hints and suggestions, from whatever source they may be derived, which appear to us adapted to throw light on any topics of sacred literature. With peculiar pleasure, we seize any illustrations or arguments from those whose general doctrinal opinions differ from our own, being persuaded that they would make no concessions in favor of our views, unless compelled by the force of truth. In a late Register we noticed a remarkable admission of Professor Stuart, on an important point. We are happy to find him, also, expressing himself so clearly, against the old scheme of interpretation, which admits a *double sense* of Scripture.

ON THE DOUBLE SENSE OF SCRIPTURE.

"The consequences of admitting such an opinion," says he, "should be well weighed. What book on *earth* has a *double* sense, unless it is a book of designed *enigmas?* And even this has but *one real* meaning. If a *literal* sense and an *occult* sense, can at one and the same time and by the same words be conveyed; who that is uninspired shall tell us what the *occult* sense is? By what laws of interpretation is it to be judged? By none that belong to human language; for other books than the Bible have not a double sense attached to them. For these and the like reasons, the scheme of attaching a double sense to the scriptures is inadmissible. It sets afloat all the fundamental principles of interpretation, by which we arrive at established conviction and certainty, and casts us upon the boundless ocean of imagination and conjecture, without rudder or compass." *Comm. Hebrews, Vol. II. pp.* 283.

To these sound remarks of Professor Stuart, we add the following article on the same subject, from the November No. of the Christian Observer, which we have just received.

The contending interpretations which are afloat upon the subject of prophecy induce me to suggest the inquiry, whether every passage of the sacred writings, like all other writings is not intended to have *one, and but one,* fixed and definite signification? Is there any declaration in Scripture which warrants us in believing that the same passage has ever two or three meanings; that expressions are, in fact, used equivocally; that two perfectly distinct senses may be given to a text, and yet both be true? We, in our ignorance, may doubt whether a passage is meant to be literal or figurative; whether it relates to the past or the future; whether it is historical or prophetical; whether it refers to the type or the anti-type; whether it embraces temporal or spiritual judgments or mercies; but ought we to doubt whether the Holy Ghost expressed one clear and precise idea? And may we not dishonor his words when we construe them in two or three meanings? *Accommodated,* I admit, they may be; thus what is affirmed of a type literally, may be properly referred to the anti-type spiritually; but still the two ideas are not to be blended as if a part of the very same sentence applied to the one, and the other part to the other. To take one example among many:—if a psalm is "a psalm for Solomon," it *is* a psalm for Solomon; it is neither more nor less than a psalm for Solomon: all that it declares must be true in its application to Solomon; for it makes strange confusion in the word of God to say, "So far it does apply to Solomon, but the re-

mainder of the description can apply only to Christ." Would any human composition bear such a system of interpretation? And why should a mode of construction which would destroy the meaning of all other books be conceived to be a right canon in the explication of holy writ? Solomon was a type of Christ in his wise government, and in his long and peaceful reign; and what is said of Solomon literally, not only may be, but doubtless was intended to be, applied spiritually to the kingdom of the Messiah: so far is consistent and analogical; but the two ideas are not so confusedly blended in the same composition that part refers to the one and part to the other. If Solomon does not fulfil all that is asserted, can we say that he is the person intended? And if he be the person intended, it is, I conceive, only in the way of type and anti-type that the passage is applicable to Christ. Setting then aside the opinions of fathers, or divines, or commentators, on what declaration of Scripture, I would ask, is this double mode of interpretation grounded? and what evil would result if to every passage of the word of God were given one single meaning; at least, if it cannot be proved that Scripture itself has shewn that two meanings were intended?

Y.

CHRISTIAN REGISTER.

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1 John v. 7.

This famous text has been pronounced spurious by the soundest critics, both Trinitarian and Unitarian. It is however quoted by those who are willing to employ an argument without understanding its validity, and sometimes even by them, in whom we know not whether ignorance or unfairness be more inexcusable. Two or three sturdy combatants however have endeavored to support its genuineness. One of these champions of a desperate cause is an English prelate, *the Right Rev.* Bishop Burgess. His repeated attempts within the last seven years to substantiate the claim of the text of the three heavenly witnesses to a place in the Christian scriptures, have at last it seems drawn forth a writer, to speak in behalf of sober criticism. A recent number of the British Critic contains a a review of this controversy. The British Critic is the high church periodical. Its title (Quarterly Theological Review and Ecclesiastical Record) in some measure indicates its character. It sustains to the Church the same relation which 'the Quarterly' bears to the State. We may be sure therefore that it will evince no partiality to Unitarianism; and its judgment against the genuineness of a verse which if authentic, might not improperly be called, 'the chief bulwark of the orthodox faith,' is entitled to peculiar attention. The testimony of the Eclectic Review on this matter has often been quoted; we would place by its side that of the British Critic.—In speaking of Bishop Burgess' labors, the reviewer says "the causes of this bad success are not to be looked for in the want of zeal or talents in the advocate—but in the utter hopelessness of the cause which he has attempted to maintain." After examination of the various positions assumed by the Bishop of Salisbury, the Critic concludes in the following language.

"Believing that the verse is unquestionably spurious, and consequently that *its authenticity cannot be maintained, except by the admission of principles which would tend inevitably to destroy our confidence in the authenticity of every other passage in the New Testament*, we have witnessed with uneasiness the attempt of the learned prelate to establish its claim to an inspired origin, and have wondered at the arguments by which he thinks its claim is proved."

An error committed by Horne the author of the Introduction to the Study of Scripture, which has found a ready sale in this country, is likewise exposed by the reviewer. Horne was inclined to retain the verse and was disingenuous enough to assert, that though "it is not to be found in a single Greek MS. written before the 16th century," yet this fact should be qualified by a regard to the number of unexamined MSS. "In the Library at Florence, alone" says he, "there are at least a thousand Greek MSS. of the New Testament, and of these only twenty-four have been collated." On which the Critic remarks. "*A thousand MSS. of the Greek Testament*—from the first chapter of Matthew to the last of the Apocalypse of course—in the single library at Florence! Mr. Horne should *know* there is not a twentieth part of *such* MSS. in all the libraries of Europe." In a subsequent number of the British Critic is this note. "We have seen the new edition of Mr. Horne's Introduction, and on referring to his observations on the disputed text of 1 John v. 7, 8, we perceive that he has given it up as spurious." We hope never again to see it adduced in proof of the Trinity. A late number of the Glasgow Pioneer contains a summary of the evidence against the genuinenesss of this text, which as it is brief and conclusive, we copy rather to refresh than to instruct the memory of our readers.

1 John v. 7, 8. "For there are three which bear record *in heaven: the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness on earth:* the spirit, the water, and the blood, and these three agree in one." This text, at least so much of it as is printed in Italics, is I think, decidedly spurious. It is so considered by Bishop Lowth, who denies the use of understanding to the man who defends it; by Dr, Middleton, by the late Bishop of Lincoln, by Bishop Marsh, and by Archbishop Newcome, editor of a new version of the New Testament; by Erasmus, and Zuinglius, and Luther, whose dying request it was, that his translation should not be altered; by Michaelis, and Simon, and Wetstein. It is omitted in the editions of Aldus, of Strasburgh, of Colinæas, and in those of Harwood and Matthæi; and is marked as doubtful in those of Bullinger, and of Boyer, and Knapp. It is rejected by Griesbach, the most eminent biblical critic of modern times; by Porson, the unrivalled Greek scholar; by Charles Butler the Roman Catholic, and Adam Clarke, the Methodist, author of a most powerful and critical commentary on the Holy Scriptures; by the Quarterly Reviewers, the champions of the English Church; and by the Eclectic Reviewers, the organs of Trinitarian Dissenters: and if to these we add the names of Newton and Locke, Lardner and Milton, of Priestley and Lindsey, Belsham, Carpenter, and Wardlaw, we shall find the most eminent critics of all parties in the Christian world, united in their opinion against this text, and in the expulsion of it from those Scriptures in which they all alike believe and trust.

The reasons for which these excellent and learned men have rejected this text, are briefly these. It is found in no Greek manuscript older than the fifteenth century, and in no Latin one older than the ninth. It is not found in any of the ancient versions; it is not cited by any of the Greek ecclesiastical Fathers, some of whom (particularly Athanasius) have ransacked the whole New Testament for proofs of a Trinity; and have actually quoted the words before and after it. It is not quoted by any of the Latin Fathers, even where it would have been most pertinent, and where the subject seemed to require it. The sense is much more complete without it, as any one may see by reading over the passage, leaving out the words in question, thus: "For there are three that bear record," "the Spirit, the water, and the blood, and these three agree in one." It would then form, I think, a natural and proper conclusion to the sixth verse, for "the blood" and "the Spirit" are all mentioned there, but not a word is said about the "Father, the word, and the Holy Ghost." But this text, even if it were genuine, would no more prove that the Father, the Word, and the Holy Ghost, are "three persons and one God," than it would prove that the Spirit, the water, and the blood, are so. *Calvin* says, on this text, "Three are one, does *not* denote the essence, but the consent."

"THE OLD PATHS AND THE GOOD WAY."

In our last paper we presented to our readers, the covenant, or profession, of the Old-North Church, used in the days of the Mathers, and, not long since, adopted in the two sister churches, which sprang as branches from that ancient vine. We doubt not, that a careful enquiry would exhibit many similar evidences of the wisdom, moderation, and enlightened views of our Fathers; notwithstanding all, that has been urged of their zeal for an exclusive theology.

We now refer our readers for a fine example of the spirit, we would illustrate and recommend, to the "*First Covenant of the First Church in Salem*;" the oldest Congregational Church in America; and in this regard, the "mother of us all." It is now almost two centuries ago, on "the memorable sixth of August, 1629, that a "small band of devout Pilgrims" (see Upham's Dedication Sermon) with the accomplished and venerable Higginson at their head, constituted themselves as a Church, and subscribed this covenant. It was renewed, we are told, by Mather in his Magnalia, about seven years after; and "might well be adopted," says the writer of the Discourse, to which we have alluded, "by all Congregational and Protestant Churches."

The First Covenant of the First Church in Salem.

"We Covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ.

We avouch the Lord to be our God, and ourselves to be his people, in the truth and simplicity of our spirits.

We give ourselves to the Lord Jesus Christ, and the word of his grace for the teaching, ruling and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men in his worship.

We promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies and suspicions, back-bitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us.

In public or private, we will willingly do nothing to the offence of the church; but will be willing to take advice for ourselves and ours, as occasion shall be presented.

We will not in the congregation be forward either to show our own gifts and parts in speaking or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto, knowing how much the Lord may be dishonoured, and his gospel, and the profession of it, slighted by our distempers and weaknesses in public.

We bind ourselves to study the advancement of the Gospel in all truth and peace; both in regard of those that are within or without; no way slighting our sister churches, but using their counsel, as need shall be; not laying a stumbling-block before any, no, not the Indians whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil.

We do hereby promise to carry ourselves in all lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord, that they should have encouragement in their places, by our not grieving their spirits through our irregularities.

We resolve to approve ourselves to the Lord in our particular callings; shunning idleness as the bane of any state; nor will we deal hardly or oppressingly with any wherein we are the Lord's stewards.

Promising also unto our best ability to teach our children and servants the knowledge of God, and of His Will, that they may serve Him also; and all this not by any strength of our own, but by the Lord Christ; whose blood we desire may sprinkle this our Covenant made in His name."

We might leave this admirable production to the reflections of our readers. Yet we cannot but remark its evangelic simplicity; its freedom, almost entire, from points of doubtful disputation; and the pre-eminent place it assigns to the personal and social virtues. To us it breathes the very spirit of Christ, and has all the "beauty of holiness." Here these christian pilgrims, amidst the wants and dangers of a wilderness, meet together, and, agree—not in a form of words, for which their Master gave them no authority, and their Bible no example; not in abstruse and metaphysical dogmas, by which to enchain their own and others' consciences; not in denunciations against a distrusting or a dissenting brother—but, like the first disciples, they bind themselves to "love one another; to bear and forbear, to give and forgive, as their Lord had taught them; to shun idleness, and to be industrious in their callings; not to defraud, or oppress, or grieve any; but in all meekness and charity to promote each other's welfare; and to teach to their children and their household, the knowledge of God in the faith and strength of the Lord Jesus.

What an attractive, what an enduring bond of union is this! Well may it be said of this venerable company of the Fathers, that they witnessed before one another "*a good confession.*" Let it be compared in its whole extent and influence with the various and conflicting creeds, which under the pretence of sound doctrine have been imposed by their descendants in the very churches, which these pilgrims planted; and it will be seen, that their's was indeed a holier union and the 'fellowship of Christ.' We admit to the utmost, that our fathers thought "unity in religion desirable;" but then (and we can never more truly apply that well-known saying) it was "not unity of opinions in the bond of ignorance, nor unity of profession in the bond of hypocrisy; but the unity of the spirit in the bond of peace." And in this spirit we believe shall we be most sure of finding the "old paths and good way," of which, we often hear indeed, but not always as the "paths," in which the fathers and the pilgrims walked.

LYCEUMS.

The establishment of *Mechanics' Institutions* has been justly considered as forming 'a new era in the history of science and the mechanic arts.' The object of these institutions, the origin of which is quite recent, was at first to extend information with regard to the arts and sciences among mechanics and the laboring classes generally. It was proposed to do this chiefly by means of lectures and scientific libraries. The success which has attended these institutions is wonderful. Within six or eight years they have been formed in most, if not all the principal places in Great Britain, and the large cities in the United States, and also in many of the smaller towns.

Within a few years many associations under the name of Lyceums, have grown up in New-England founded upon similar principles to the Mechanics' Institutions, but embracing perhaps a wider range both of means and objects. Instruction has not been confined to lectures, but has been introduced in a more familiar manner, and extended to both sexes. Subjects also which had not usually been introduced by Mechanics' Institutions, were brought forward; the objects, indeed, of Lyceums, extending to every sort of useful information, and varying so as to conform to the wants of the various communties in which they are established. Many of our readers have probably some knowledge of the objects of these institutions. To those who have not we recommend the circular which has been recently published in most of the papers of this city.

These associations have our hearty wishes for their success. We agree entirely with the views of the circular as to the benefit which will probably result from them. Their influence in raising the standard of common school education will be direct and obvious. In other modes they will be equally beneficial. By the scientific information which they will convey to large classes of the community that have hitherto been in a measure debarred from it, much of which is directly applicable to their daily employments, they will promote the progress of the useful arts. They also tend to raising the intellectual character of the people, to promote their virtue and happiness. The new and agreable employment for the mind which they furnish, removes their members from the temptation of low and sensual gratifications. The good moral effect of general education upon the nation is every where felt and acknowledged. Lyceums and similar institutions must also have a similar moral influence. Indeed wherever Mechanics' Institutions have been formed the morals of the people have been sensibly improved. In our country where the temptations to intemperance are so numerous; where the ease with which money is acquired, and the cheapness of spirits put them much more at the command of the laboring classes than in any other, we know of nothing which will contribute more powerfully than these and similar institutions to change the habits of those classes by affording agreeable, innocent, and useful employment for their leisure hours.

Besides the good effect to which we have adverted, we believe that these associations will exert a beneficial influence on the community, in restraining the violence of religious and political controversy. Nothing contributes so much to promote friendship and harmony among individuals, as their acting together for any benevolent purpsse.

Such must be the tendency of these associations. The frequent meetings of the members in which they are required to act for one common cause, will create in them mutual respect and confidence. Those who are friends at these meetings, who have learned the benevolence and good intentions of one another, will be less likely to quarrel on other occasions, than strangers. We think, therefore, that Lyceums, even if they had no other merit, are deserving of every encouragement as a means of softening the animosity of contending sectaries and politicians.

LINDLEY MURRAY.

On our first page, we have inserted some extracts from the Memoirs of Lindley Murray, written by himself, in a series of letters addressed to an intimate friend. The name of this excellent man and useful writer is familiar to us. Though for many years a resident in England, whither he first went for the recovery of his health, he never ceased to regard America as his native land, to which his thoughts and affections were often returning. Few men have labored more successfully, or with higher aims in the great work of education; especially in making it subservient to the interests of virtue. His elementary books have long been regarded as standards in our schools; and his "selections" for the English Reader, with similar works in French, are remarkable, not less for their religious and moral influence, than for the chaste and elegant taste, which pervades them. His biographer, who has furnished a valuable appendix to his memoirs, tells us that he "had great satisfaction in reflecting on the moral effects, which his works are calculated to produce; and that none of them contained a sentiment, that could give him pain in the retrospect of life." His old age presented a beautiful example of cheerfulness and hope amidst severe bodily sufferings. We might select many passages from his Memoirs, beside those to which we refer, which mark the purity and elevation of his religious character, no less than his enlarged and effective charity. We recommend the whole work to the notice of those of our readers, who love to look at the portraits of good men, as exhibited in their own lives; and are happy that an edition of this volume has been published by his friends in this country.

NEW PROFESSORSHIP AT CAMBRIDGE.

It is with great satifaction that we learn that Rev. Henry Ware, jr. has been appointed by the Corporation of Harvard University Professor of Pulpit Eloquence and the Pastoral Care in the Theological School at Cambridge. This appointment made in accordance with the wishes of the Directors of the School, has been for some time depending on the result of efforts to obtain a subscription on which the Professorship might be established. These efforts have been successful, and we rejoice that this faithful servant of Christ will be enabled to transfer his labors from our city to the neighboring institution, where they will be in the highest degree beneficial. The peculiar dutics of his new office are suited to his tastes and habits, and will afford him singular opportunities of forming those of the young men, about him, in whose full preparation for the ministry our churches are deeply interested. Much as we have lamented Mr. Ware's removal from his wonted sphere of action, we can hardly permit ourselves to regret an occurrence, which, at the expense indeed of severe illness to him, and grief to his people, has resulted in opening to him a wider scene of usefulness. We understand that his health is as good as his friends anticipated it could be at this season and that he will sail on Wednesday next in the Dover for Liverpool, in the hope of returning with his usual strength in the autumn. The prayers of many hearts ascend in his behalf to the Preserver of life.

Mr. Frederick K. Hedge, from the Theological School in Cambridge, has received and accepted an invitation to become the minister of the Congregational Society in West-Cambridge.

CRITICAL NOTICES.

MEMOIRS OF A NEW-ENGLAND VILLAGE CHOIR, WITH OCCASIONAL REFLECTIONS. By a Member. 18mo. pp. 149. Under this title there has just been published in this city by S. G. Goodrich, a very graphic sketch of the dissensions and revolutions that characterize that most discordant and unstable of all communities, a Parish Choir. The writer portrays, in a lively and desultory narrative, the various feuds and changes, that occurred in the choir of Waterfield, from the time that Mr. Pitchtone, the long-established leader, removed with his family to the District of Maine, till the period that Mrs. Shrinknot, in defiance of her significant appellative, deserted the same elevated station, and abandoned the singing seats to dust and desolation.

Ill would it become us, in the discharge of our critical duties, to crowd into a brief paragraph, to the manifest detriment of the enterprising publisher and the worthy author, the important and interesting occurrences that fill up this interval of some ten years or more. We will not attempt to condense the prosperous and adverse events that will immortalize, jointly and severally, the successive reigns of Ebed Harrington, the medical student; Charles Williams, the eccentric young shoemaker; Mr. Forehead, the usurping preceptor; and that peaceable and unpretending personage, the nameless author, who himself aspired to and attained the precarious honor of Precentor. We shall do no such thing. We hate abridgments of all sorts, and we will not spoil so good a book as this by forcing its beautiful thoughts and felicitous expressions into a newspaper mould. But we give our word for it, that this little volume will be found full of entertainment and instruction.

Besides the natural and correct delineations which it gives of New-England character and manners, it abounds with judicious and seasonable remarks on the prevalent defects and abuses of sacred music. The author discourses in a natural and unembarrased manner on the various styles of singing, weighs with impartiality their several claims, and if he decides in favor of one, it is with singular modesty and with due deference to his compeers in the harmonic art. He dedicates his little work with great propriety to the Handel and Haydn Society. We hope that it will be read by the members of that fraternity, and wish that it might be in the hands of every singer in New-England. It cannot be read by them without pleasure and profit. The censures on the indecorum and levity of the singers at Waterfield we hope are not applicable to many of our choirs.

In concluding this notice we would express to the nameless author a desire which we believe will be felt by all the readers of the "Memoirs," that his meditated "*History of a New-England Singing School*," may be speedily forthcoming. If he is not too much occupied by the business of his clients, can he not also complete the "*unfinished MS. History of a Country Academy in New-England?*" We trust too that he will endeavor to obtain and publish "*Mr. Welby's Journal of his Ministry.*" Such interesting documents as these ought not to remain in manuscript, and we shall wait with impatience till they are given to the world.

CHRISTIAN TEACHERS' MANUAL, VOL. 2, No. 5, FOR MARCH. This No. of a work which has been repeatedly recommended in the Register, though less interesting than some of the previous Nos. sustains the character of unusual excellence. The first article on the 'Wild Pigeon of America' seems to us, less conducive to the purposes of the Manual than many others which might have been inserted. The object of the work is not entertainment, even if it be conferred by the communication of knowledge. Pleasure and wonder should be made subsidiary to a higher end. 'Conversation on the fourth Century' is a continuation of a series of articles, on ecclesiastical history. The remarks 'On the dangers incident to good works' are admirable. They can have been written only by one who was familiar with Fenelon; they seemed almost to have come from his pen. The notice of Mrs. Hamilton's 'Examples of Questions calculated to excite and exercise the minds of the young,' a little book of which we intended to speak, is full of instructive hints. The account of 'Martin Luther contains a letter from him to his son, which we think, would better have been omitted. It is more curious than useful, and whatever Luther may have thought 'of indulging the fancy of his child'—we doubt whether it be well to suggest to the imagination of children ideas of heaven borrowed from the play-ground or the nursery. A notice of a volume published in Calcutta entitled 'Early Lessons for Indian children, by a Lady,' and a short hymn conclude the number.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. EDITOR,

In your paper of the 14th inst. were three questions over the signature of "An honest Inquirer," with the request that you or some of your friends would answer them. Perhaps the following brief suggestions may satisfy your correspondent.

Question 1. "In what sense is Jesus Christ the *Redeemer* of the world?"

Answer. In the sense of a spiritual deliverer. He redeems mankind, or what is the same thing, delivers them, by the influence of his religion, from ignorance, error, sin, and their associated miseries. When a man becomes, in respect to his character, what Christianity was designed to make him, he is, in the true sense, redeemed, and never completely so till then. All that Jesus Christ said, and did, and suffered, as the Redeemer of the world, was for this great end, viz. to rescue mankind from intellectual and moral degradation, and to raise them to knowledge, virtue, and happiness—to the perfection of their nature—both in this life and in that which is to come.

Question 2. "In what sense does the *blood* of Jesus Christ *cleanse* from all sin?"

Answer. In the same sense as his religion, in general, is efficacious in purifying, sanctifying, and perfecting the human character. Christ's blood or, what signifies the same thing in the sacred writings, his death is a remedy for sin, like all the other parts of Christianity, in the sense of moral means. The value of this, as of every thing else pertaining to the gospel, consists in its influence on man—in its power to reclaim the human soul from sin, and to make it free, holy, and happy forever. Whatever peculiar or superior efficacy is supposed to belong to the event of our Saviour's death or the shedding of his blood, it is to be regarded as possessing this efficacy only on account of its greater power as a means of holiness, or in consequence of its having been an occurrence of more essential importance than others in that series of causes and effects which contributed to make our religion what it is to us, as a system of methods and motives of spiritual attainments.

Question 3. "How is Jesus Christ the *author* of eternal *salvation* to all that believe?"

Answer. He is so as the mediate cause or source to the world of a religion, which results in the everlasting welfare of all true Christians. He is to be regarded as the *cause, source*, or *author* of human salvation, inasmuch as the means of attaining it have been derived to all mankind by what he taught, atchieved, and suffered. He is to be considered the *mediate* cause, source, or author, of the blessings promised in the gospel, because he acted, not from any original, underived authority, but from the appointment of the Father. And that of which he

is thus represented as being the author, is "eternal *salvation* to all that believe" or as the writer to the Hebrews expresses it, "to all that obey him," since a practical belief in, or a faithful obedience to the religion he inculcated and ratified, conducts man not only to his chief good on earth, but also to immortal happiness and glory beyond the grave. Z.

CONDUCT AT CHURCH.

For the Christian Register.

MR. REED,—

I am surprised at the little attention which some congregations give to the public instructions of the Lord's day. When Sabbath morning comes it is not uncommon to find persons making diligent and earnest preparation, (accompanied perhaps with some parade) for attending worship. Every thing seems to show an interest proportionate to the importance of the subject; and whole families, parents, children and domestics go to the house of God. Absence is perhaps regarded as a great misfortune. And great sacrifice will be made that attendance may be gained.

But how many of these persons think they have done their duty when they have merely attended worship! How many are indifferent while there! How many bring upon themselves just condemnation by abusing the privilege! It is to be feared indeed that a great portion of every congregation is censurable for remissness in duty when in the house of worship.

We meet together on the Lord's day for religious improvement. The solemn truths of religion are presented to our minds. We are reminded of the humility, the death, the sufferings of our Saviour. We hear of his zeal in his ministry and in his preparation of men for eternity. We are told of the solemn truths of eternity, and the necessity of being vigilant in preparation for meeting our judge at the last day. And while religion is pictured to us in all its reality, and the associations with the place and the circumstances of worship are such as would naturally add to our solemn interest in the services, and when every heart and soul, we should think, would be wholly absorbed, it is affecting to perceive, as we cannot but do, how different is the fact. Where is now the zeal which prompted so many to come to the house of worship? With many it has vanished. Here is one assuming a position to diaplay a fine dress, or a beautiful person to the best advantage. A new article of attire, a new fashion must be carefuliy exhibited to attract attention. Here sits another whose eyes are thoughtlessly and earnestly gazing about the congregation. A third person may be earnestly listening to the preacher that he may criticise his performances after church, as if a man was heard of God by reason of his much and eloquent speaking. It is the heart, the heart alone that can bring an acceptable offering.

If we as individuals will not give our attention and exert ourselves, our preacher's labors must be without much effect. He may call forth all the powers of his intellect, and arouse all the energies of his soul, and preach like Paul; his language may proclaim glad tidings of salvation, the peace of Jerusalem, or the thunders of Sinai, without effect, unless we give heed to the word of God. It is for each individual to improve himself. It is not for you or for me to say that my neighbor at church is guilty of such and such improprieties. The question is—are you—am I—guilty of any of these faults? If so shall we hesitate whether it is our duty to correct them? We cannot but acknowledge the impropriety and sin. Let us then rectify what our better judgment and unbiassed conscience disapprove, and keep ourselves from violating any and every duty which belongs to public worship. When we attend divine service we do it professedly to be made better, to become better fitted for the judgment of Christ. And if individuals bear this in mind and consider that every occasion of attending which is neglected, unimproved, or abused, must be answered for, many a devotee to Morpheus, and many a giddy and frivolous mind eager to gratify an idle curiosity or a vain desire of personal display, will abandon practices so totally inconsistent with propriety and duty. S. J.

For the Christian Register.

MR. REED,—

I send you the following extract at the request of your correspondent in the last Christian Register. If your friend has never read the Satire, I recommend him to set about it immediately;—if he has read it I wonder he could have forgotten it.—J. M.

March 29, 1829.

Extract from Pope's Imitation of Horace.

Book II. Satire I. Line 119, &c.

Yes, while I live, no rich or noble knave,
Shall walk the world, in credit, to his grave.
To VIRTUE ONLY AND HER FRIENDS A FRIEND,
The world beside may murmur, or commend.
Know, all the distant din that world can keep,
Rolls o'er my Grotto, and but soothes my sleep.
There, my retreat the best Companions grace,
Chiefs out of war, and Statesmen out of place.
There *St. JOHN mingles with my friendly bowl
The Feast of Reason and the Flow of Soul:
And †HE, whose lightning pierced the Iberian lines,
Now forms my Quincunx, and now ranks my Vines,
Or tames the Genius of the stubborn plain,
Almost as quickly as he conquered Spain.

* Lord Bolingbroke.
† Charles, Earl of Peterborough.

OBITUARY.

For the Christian Register.

MR. JOHN CAPEN.

To the memory of Mr. JOHN CAPEN of Dorchester, who deceased on the 15th inst. in the 84th year of his age, a tribute of respect is due.

Venerable in the maturity of years and of virtue, he retained the simplicity, the sincerity, and the uprightness for which his ancestors and the Puritan fathers of the town were remarkable. Active and persevering in the useful labors of his calling, "Farmer Capen" was referred to as a model of those excellent qualities and habits, formed by industry, regulated by prudence, and rewarded by prosperity, which characterise the substantial yeomanry of New-England.—Hospitality opened the door of his house and gave the greeting of kindness to its visitors; and charity led him to administer with a bountiful hand to the relief of the necessitous, and, as he was often called upon, to contribute to those institutions for the propagation of the Gospel in the world, which have distinguished our times. Diligent in business, fervent in spirit, serving the Lord, his personal worth, domestic affections, and social benevolence were consecrated by piety and adorned by christian virtues. He brought up his children in the nurture and admonition of the Lord, directed well the affairs of his household, and was punctual in performing the important duty of family devotion. He considered it a great privilege to worship God in the public exercises of religion, and to hear the preached word; and, though he lived remote from the Meeting House, he was constant in his attendance there, esteeming the Sabbath a delight and the holy Ministers of the Lord honorable. Though firm in his religious principles, he was liberal in his feelings, and "loved the truth and peace." Greatly regretting the sectarian exclusiveness and party zeal which have made such encroachments upon the good order and prosperity of our community, and produced such grievous alienations between professing christians, and such unhappy divisions in towns and churches, he sought more earnestly the company, the conversation, and the prayers of those aged Ministers of his acquaintance who yet survived, and to whom he had listened with most pleasure and improvement towards the close of the last century; and on his death bed, bore to them the testimony of his unwavering faith in the Gospel, his full trust in the Saviour, and his reliance on the exceeding great and precious promises of eternal life and happiness which are given in the christian dispensation;—and, in the humble hope of divine acceptance, departed in peace.

"Blessed are the dead who die in the Lord, for they rest from labors, and their works do follow them!"

LITERARY INTELLIGENCE.

We copy the following articles from the Evening Bulletin.

Bees. Messrs. Marsh & Capen, of this city, have just published a practical treatise on the management of Bees, written by Dr. Thacher of Plymouth, the well known author of a number of popular medical works. The work before us forms a volume of about 160 pages, and is adapted to the use and the understanding of the yeomanry of our country. Dr. Thacher has availed himself of the numerous dissertations which have appeared from time to time in Europe, but has also collated all the essential facts which have been stated by the American writers in relation to the economy of this extraordinary insect.—Perhaps no branch of natural history presents more interesting, and in some points inexplicable phenomena, than that relating to the habits, instinctive powers, modes of government, &c. of that mysterious little animal, to which man is indebted for articles both of comfort and luxury. The author of this treatise has so managed as to throw into what might otherwise be a dull and plodding essay, a very lively and humorous spirit, whereby the reader naturally becomes strongly interested, and consequently instructed.—The body of the work is divided into chapters, treating of the following general subjects—natural history of the bee—of the queen bee—workers or neuters—construction of combs and cells—wax, honey, and bee bread—swarming—hiving swarms &c.—situation of apiaries &c.—best constructed hives—destroying the bee-moth—purchasing stock hives—management of hives in winter—remedy for stings of bees. To these are added an appendix, containing extracts from the article on bees in the N. A. Review for October last, written by Mrs. Griffiths of New Jersey; a postscript consisting of extracts from letters to the author, by the same lady; an analytical index, &c.

Life of Howard. It is well known that some important inaccuracies and deficiences relative to the life and character of Howard, exist in the memoirs concerning him, hitherto published in this country. We are happy therefore, to learn, that the Rev. Louis Dwight, agent of the Prison Discipline Society, is preparing a new and correct narrative of the eventful life and philanthropic labors of that truly eminent friend of the human race. This work will issue from the press of Putman & Hunt of this city, in the course of the next autumn—and will be embellished with an accurate likeness of its distinguished subject. We further understand, that the funds of the society are to be benefited, in proportion to the extent of the sale of this work.

The following items of literary news are from the English papers.

We learn from Madrid, that the publication of the *Bibliographia Espanola*, so anxiously expected, is deferred from day to day, and it is feared that the nature of the work, which is edited by men of great patriotism and talent, will prevent its being given to the public, without offending the Spanish Government, as few, if any, of the men eminent in Spanish history have escaped persecution. The work commences with the earliest period of Spanish Literature, and closes with the year 1808. It will contain the autographs and portraits of the most distinguished characters.

A complete *History of Portugal*, down to the time of Don Miguel, is announced at Paris, by the Marquis de Fortia D'Urban and M. Mielle. It will be comprised in ten volumes.

Madame De Genlis has finished another novel, entitled *Adelaide and Theodore.*

The April number of the North American Review is through the press, and will be published on the first of the ensuing month. It contains articles on the New Theory of the Earth; College Education; Ancient and Modern History; Polloks Course of time; Civilization of the Indians; Political Economy; History of the Louisiana Treaty; Pelham; Webster's Dictionary; American Annuals; Elementary Instruction; Dr. Miller's Letters; and Massachusetts Rail Roads. *Adv.*

Ladies' Magazine. Mrs. Hale's periodical continues to thrive, and there are at this moment, we understand, something like two thousand names upon her subscription list. This certainly looks well. This encouragement extended towards Mrs. Hale's efforts will induce her to persevere in the task she has undertaken. *Ib.*

DOMESTIC SUMMARY.

Fire. On Friday night, 20th inst., at half past eleven o'clock, the Jewelry store of Mr. Daniel Lombard, jr. No. 9 Court street, was discovered to be on fire; and though the utmost promptitude and alacrity were displayed by the members of the fire department, a very great portion of the valuable stock was destroyed before the flames could be subdued. Some cases of fancy jewelry were safely got out, and Mr. Lombard's books and accounts were also rescued. A great quantity of Britannia ware and other metallic articles were melted on the shelves. A number of watches belonging to different individuals, together with about 100 dollars in bills taken from a pocket book in the money drawer, are missing. It is thought that the fire originated in a box of charcoal beneath the counter, though there are some signs of an incendiary, or at least a robber, having been at work. We understand there was insurance on the stock and fixtures to the amount of $10,000, which will probably cover the loss. *Bulletin.*

Railroad Association. At a large and respectable meeting of Gentlemen on the evening of the 19th inst. in the Supreme Court Room in this city, an association was formed to be called the Massachusetts Railroad Association. A constitution was adopted and the following gentlemen elected as officers.

President.—Harrison G. Otis.
Vice Presidents.—David Sears, Joseph Jenkins.
Directors.—William Foster, David Henshaw, Abner Phelps. William Jackson, David Moody, Royal Makepeace, Elijah Mouse, Charles Wells, Isaac Parker, Isaac Harris, Daniel Treadwell, Solomon Willard.
Corresponding Secretary.—Nathan Hale.
Recording Secretary.—Robert T. Paine.
Treasurer.—Andrew J. Allen.

Asylum for the Blind. Jonathan Phillips, Esq. by virtue of the authority vested in him by the late act incorporating the New-England Asylum for the Blind, has notified the persons named in that act to meet at the Marlboro' Hotel, on the 26th of April, at 7 o'clock in the evening, for the purpose of organizing the institution. *Cour.*

Admiral Sir Isaac Coffin, who was baptised in the Old Trinity Church, Summer-street, has made a donation of 500*l* towards the erection of the new Church.

The President of the United States has issued his proclamation, announcing the ratification of the commercial treaty concluded last year, between the United States and the king of Prussia.

Piracy. Two distressing instances of piracy have recently occurred in the West Indies, on the brigs Attentive and New Priscilla. It is supposed that all hands were murdered in both cases, excepting a single individual, who escaped by hiding himself among the cargo.

The Palladium of the 27th gives the following statement on the authority of the Evening Post.

"Within 36 hours after the news of the late murders and piracies had reached the department of State, peremptory orders were issued from the President for the Natchez to sail in 24 hours at farthest, with instructions to the commander of the squadron, thoroughly to scour the West India seas, without cessation, and to visit every port which could afford the murderers any shelter, at least once a week."

It is understood that a movement has been made by the chief Officers of the island of Cuba, to bring the murderers to justice. A ship and two brigs of war have been ordered to seek for the pirates. A reward of $5000 has been offered for the capture of their leader, $2000 for the vessel and $250 for each man.

The Descendants of Pocahontas. From the following article, it appears to be really true (what we always considered as a fable) that Mr. Randolph, the late talented, though eccentric Representative in Congress from Virginia, is of aboriginal descent. *Nat. Int.*

From the Southern Patriot.

Mr. Editor:—As every thing relating to Mr. John Randolph is interesting, and as it is said he prides himself on his Indian descent, I send you the following account of his genealogy. It is taken from a memorandom furnished by the great Virginia Orator himself, which he placed in the hands of a friend, and is inscribed in his own words, as you will see.

"Pocahontas, (whose true name was Matouca) baptised by the name of Rebecca, married John Rolfe, Esq. and left an only son, Thomas; whose only daughter married Robert Bolling of Bolling Hall, West Riding of York, who left a son, John Bolling, one of whose daughters married Richard Randolph of Curtis, whose youngest son, John Randolph of Roanoke, married Frances Bland. Your humble servant is one of the only surviving issue of that marriage, and sixth in descent from Pocahontas."

Installation. Rev. Jared B. Waterbury, was installed Pastor of the Pleasant-street church in Portsmouth, N. H. on Wednesday last. Sermon by Rev. Dr. Beecher, of this city.

FOREIGN.

Panoramic View of London. A costly and magnificent building, called the Colliseum, has been lately erected in London. The most striking part of this great undertaking, (which is yet incomplete, and has been prematurely opened to the public, in consequence of the failure of Remington's Bank,) is a panoramic view of London, of extraordinary dimensions. It is the largest picture in the world, having a painted superficies of about 40,000 square feet. The situation of the painting is not stated in any account we have seen; though, from the description, we presume it is stretched round the walls of a large hall, under the dome of the building. The diameter of the circle of canvass is 134 feet, and it is 60 feet from the floor to the springing of the dome. The honor of the original conception of this great painting belongs to Mr. Horner. The figures in the painting which possess accuracy, are two hundred and fifty-six times the size of the original drawings. The painting is not yet finished, but the principal difficulties are surmounted, and it is stated that a few weeks of vigorous application will finish the whole. Notwithstanding the great multiplicity of objects embraced in the picture, they are justly proportioned, and produce a very harmonious result.

From England. The Packet ship Brittannia, Capt. Marshall, arrived on Saturday evening from Liverpool, having sailed on the 3d of February. London papers to the 2d, and Liverpool papers to the 3d February, have been received.

The British Parliament was to assemble on the 5th February, and the papers were much occupied with speculations on Mr. O'Connell's claim to a seat in the House of Commons.

The London Morning Post of Feb. 2d, contains Paris dates to the 31st of January, with letters from Constantinople to the 6th of January. M. A. de Gaubert had a conference with the Reis Effendi, and it was reported that in consequence of this conference, the Ambassadors of France and England were going to return from Poros to Constantinople. This news had caused a rise of funds at Vienna.

The Prussian State Gazette mentions on the authority of a letter from Odessa, that the Sultan had sent a large force to retake Varna and deliver Bulgaria, &c.

Accounts from Jassy to January 2d, mention that the two armies are in winter quarters. Nothing had taken place on the right bank of the Danube. Gen. Roth has his head quarters at Varna. The Turks were endeavoring to strengthen Silistria, but from the extreme cold made little progress.

From Liberia. We have been favored with a letter from Dr. Randall, Agent of the American Colony in Africa, received by the U. S. schooner Shark, via Pensacola. It is dated Jan. 3. 1829, and we regret to say, confirms the news of the death of Rev. Lott Carey, [a colored emigrant from Richmond, Va. who in the absence of Mr. Ashmun, and before Dr. Randall arrived, superintended the concerns of the Colony,] by the accidental explosion of gunpowder.

Soon after Dr. R's. arrival at the Colony, he ascertained that there was in the settlement a Mandingo, or Mahometan Priest, from the interior of the country. He immediately sent for him, and by the assistance of Mr. Gomez, a highly intelligent African, educated in Europe, was enabled to converse with him, and obtain a translation of Prince Abdul Rahhaman's (or Aramana's) letter, (who, it will be remembered, was recently emancipated in this country,) to his relatives in Teemboo, capital of the Foulah Jallow country. The Mandingo was from Susa, a country bordering upon the Foulah Jallow. Dr. R. furnished him with a copy of the letter, and promised him a handsome reward if he would bring back an answer from Teemboo. The following is a literal copy of the letter, as translated by Mr. Gomez.

To Abdul Guadily and Mahamdo, of Foulah Jallow, Teemboo:

This letter is sent by me, Abdul Aramana, to Abdul Guadilly, to inform you that the good people of America have redeemed me and the whole of my family from slavery. I have therefore forwarded these few lines by the favor of Mr. Richard Randall, and have desired him to forward it, if possible, to my country, to you. I expect, by the help of God, to visit my country again in a short time; and I write this to let the whole of my country know the generosity of the American country, which I shall be more able to express myself, when I have the blessing to revisit my country. ABDUL ARAMANA.

The Prince has since embarked, with his family, at Norfolk, for the African Colony, and probably, before this has reached his native country. *Journal of Commerce.*

From India. Calcutta papers to Dec. 4, have been received. They do not furnish much interesting news. We give the following items.

From Calcutta. By the ship Hoogly, Capt. Davison, 98 days from Calcutta, dates have been received from that place to the 4th December. The Chronicle announces the death of Sir Charles Chambers, one of the Judges of the Supreme Court at Bombay. Sir John Grant was left alone in the administration of justice, at a most critical period in the affairs of that place.

A memorial has been sent to the Government praying that the stamp regulations might be repealed.

A line of Telegraphs was to be established between Calcutta and Kedreger.

A law has been made in Canton, condemning those who open shops to sell opium, to death by strangling. Those who are caught smoking, to be exposed two months with wooden collars about their necks, after which they are to be sent to the territories, and given to the soldiers as slaves.

The Jews in Jamaica. An act has recently been passed by the Legislature of Jamaica, admitting the Jews to full participation in all privileges enjoyed by other free inhabitants of the Island. The measure is said to have been chiefly promoted by George Atkinson, a representative from Kingston.

Brazil and the River Plate. By the ship Marcus, at Baltimore, and by the brig Horatio, at New York, have been received; letters and papers from Rio de Janeiro to Jan 23.

It is stated that Dorrego, the late Governor of Buenos Ayres, having been taken prisoner by the troops of Lavalle, was condemned to be shot by a Council convened on the spot, and that one hour having been allowed him to prepare for death, he was shot at the expiration of it.—The execution took place Dec. 13; Mr. Forbes and the British *Charge* endeavored to prevent it, and received assurances that he should be permitted to retire to the United States, but these assurances were wholly disregarded.

Treaty with Brazil. The Philadelphia National Gazette of Monday says, "An account is received from Washington that the Senate has confirmed the treaty between the United States and the Emperor of Brazil."

The designs of Gen. Lavalle are yet involved in mystery—but, for an officer whose authority is self created, he assumes, with but little scruple, the responsibility of acts which, to say the least of them, are extremely arbitrary. The following is a translation of a Bulletin.

NAVARRO, Dec. 13, 1828.

To His Excellency Don J. M. Diaz Veles:

Sir,—I inform the delegate government that Colonel Manuel Dorrego has this moment been shot by my orders in presence of the regiments which compose my division. History will judge impartially whether Col. Dorrego has, or has not, deserved to die—and whether in sacrificing to the public tranquillity, one who has labored to destroy it, I have been actuated by any other than the feelings of patriotism.

The people of Buenos Ayres may rest assured that the death of Col. Dorrego is the greatest sacrifice that I could make in their cause. JUAN LAVALLE.

Canova. The mortal remains of this distinguished sculptor who was a native of the Venetian territory, have been divided betwixt three places.—His body lies in the temple of Passagno, his heart is interred at the church of the Frari in Venice, and his right hand is in the possession of the Academy of Fine Arts in that city. *B. D. Adv.*

To Correspondents. We must decline inserting the communication from Cambridge. We doubt if good results from attempts to interest the public in local disputes. Few abroad read, and fewer yet understand the merits of the case, while they who are in the immediate scene of the contest can scarcely fail to be irritated or wounded, and probably both. We recommend to our friends, to persevere in the assertion of their rights, while they maintain the gentle and pure spirit of Christians. We embrace this opportunity to say, that we have adopted it as a general rule, to exclude *anonymous* articles relating to paroohial divisions or personal character.

We thank "C," and "An Anastasian" for their communications, but prefer that of another correspondent on the same subject, which we have inserted in our paper of to day.

MARRIAGES.

In this city, on Sunday morning last, by Rev. Mr. Emerson, Mr. Minot Pratt to Miss Maria J. Bridge. On Thursday evening last, by the same, Mr. Joseph Manning, to Miss Sarah M. Kimball. By the Rev. Mr. Barrett, Mr. H. Chickering of Shrewsbury, to Miss Ann M. Akkarman, of Portsmouth, N. H. Wm. Hayford to Miss Elizabeth Wood; Mr. Lewis L. Tucker to Miss Hannah W. Rice. By the Rev. Mr. Dean, Mr. Cyrus Savage to Miss Harriet Hitchborn.

In Northampton, Mr. Moses Messer, of Orwell, Vt. to Miss Almira C. Bates.

In Salem, Mr. Edward Battles, of Worcester, to Miss Martha Cottle.

In Woburn, Mr. Jeremiah Bancroft, of Reading, to Miss Olive Beers.

In Plymouth, Mr. Ichabod Morton to Miss Betsey Holbrook.

DEATHS.

In this city, Samuel B. youngest son of Thomas Thacher, aged 1 year. On Monday, Mr. Charles Davis Cotton, son of Mr. John C. aged 18. Mr. Benjamin White, aged 63. John F. Truman Esq. aged 43.

In Charlestown, Mrs. Sarah, wife of Mr. George Nichols, 26.

In Hingham, Mrs. Celia, wife of Mr. Reuben Harvey, aged 59.

In Reading, Mr. Nathaniel Batchelor, aged 52.

In Bristol, R. I. Miss Elizabeth Gibbs, aged 23, daughter of the late Capt. Jabez G.

In Dorchester, on Monday night last, Mrs. Rachel Pierce, wife of Mr. John Pierce, aged 83.

In Brookline, on the 25th inst. Mrs. Hannah Stearns aged 43 years, wife of Mr. George W. Stearns.—The funeral will proceed from her late residence this afternoon, at 3 o'clock.

In Newton, Mrs. Ruth Watson Stearns, wife of Mr. George S. aged 54

In Danvers, widow Ruth Pearson, aged 67.

In Easton, widow Elizabeth Keith, reliet of the late Bezer Keith, aged 47.

In Claremont, N. H. 19th inst. Mrs, Nancy Hale, aged 40— of Dorchester Mass.

LONDON BOOKS.

MUNROE & FRANCIS have received the following Books from England, and can sell them at the low prices annexed.

Paley's Works, 2 vols. calf,	$5 50
Leighton's Works, 2 vols. calf,	8 00
Toplady's Works, 6 vols. calf,	15 00
Diamond Shakespear, calf,	3 75
Diamond Bible, marginal notes, calf,	275
London Stage, 4 vols. plates, calf,	14 00
do 2 vols, plates, gilt-morocco,	14 00
Johnson's large Dictionary, 1 vol. calf,	10 50
Josephus, 1 vol. complete, calf,	3 75
Percey Anecdotes, 40 Nos. complete,	18 00
Shakspeare, stage edition, plates, calf,	5 00
Levigne's Letters, 9 vols.	4 00
Hook's History of Rome, 3 vols. calf,	3 00
Youth's Miscellany 3 vols.	3 00
Jameson's Mechanical Dictionary full of Plates	12 00

March 28.

NOTICE.

THE Copartnership heretofore existing under the firm of BOWLES & DEARBORN, is this day dissolved by mutual consent. All outstanding accounts of said firm will be settled by *Leonard C. Bowles.*

LEONARD C. BOWLES.
GEORGE DEARBORN.

Boston, March 16, 1829.

The business of this establishment will be continued by the Subscriber, who offers for sale an extensive assortment of *Books* and *Stationary* at very reduced prices for *Cash.*

Persons who wish to replenish their Libraries, with good *Books*, cheap, are invited to call.

The publication of the Unitarian Advocate, Liberal Preacher, and Christian Teacher's Manual, will be continued as heretofore.

Agents and Subscribers to these Works, who have not paid the amount due for their subscriptions for the past year, are earnestly requested to remit the same without delay. LEONARD C. BOWLES.

No. 50, Washington-street.

CHRISTIAN TEACHER'S MANUAL

JUST published by LEONARD C. BOWLES, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 5.

CONTENTS.

The Wild Pigeon of America; Conversation on the Fourth Century; On the Dangers incident to Good Works; Examples of Questions calculated to excite and exercise the minds of the young; Martin Luther; Early Lessons for Indian Children; Hymn for a Child. March 21.

PERIODICALS.

MUNROE & FRANCIS, Washington-street, receive subscriptions for the "Library of Useful Knowledge," published in London every fortnight.

"London Encyclopedia," published in London, every month.

"American Quarterly Review," edited by Mr. Walsh, and published every quarter in Philadelphia.

"Journal of the American Institute, and Mechanic's Magazine, published monthly in Philadelphia.

March 21.

ARTHUR MONTEITH:

A Moral tale, founded on an historical fact; and calculated to improve the minds of young people. Being a continuation of the Scottish Orphans. To which is added the Young West Indian. By Mrs. Blackford. With an Engraving.

Also, the Scottish Orphans, and the Eskdale Herd Boy. By the same author. The Register for 1829, for sale by JAMES LORING, No. 132 Washington-st.

March 21.

ABBOTT'S LETTERS FROM CUBA.

BOWLES & DEARBORN, 50 Washington-street, have just published, Letters written in the interior of Cuba, between the mountains of Arcana to the East and of Curco to the West in the months of February, March, April and May, 1828. By the late Rev. ABIEL ABBOT, D. D. Pastor of the First Church in Beverly, Massachusetts.

The following extract from a letter of Judge STORY, exhibits his view of the merits of the work.

"I have read over carefully the MSS. containing the letters from Cuba; of the Rev. Dr. Abbot, at the request of his family. They abound with interesing matter, written in a lively and pleasing style, and will instruct as well as entertain the attentive reader. The author had rare, and, for a foreign traveller in the present times, almost unequalled opportunities for minute observation, and exact detail of the manners, the habits, the pursuits and the character of the inhabitants of the interior of this Island. He has faithfully and diligently used those opportunities, and his work contains a mass of facts, which, as far as I know, have hitherto been very imperfectly disclosed to the American public. My opinion is, that the work deserves general patronage from its intrinsic merits, independently of the consideration that it will impart aid to the interesting family of this excellent man."

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street.

Jan. 17. tf.

SUNDAY SCHOOL CONVERSATIONS.

JUST published by COTTONS & BARNARD, 184 Washington-street, Sunday School Conversations on some of the interesting subjects recorded in the New-Testament. By the author of the Factory Girl, The Badge, James Talbot, &c.

C. & B. have for sale "The School or Lessons in Morals," Nos. 1. 2. 3. 4—

Fruit and Flowers, a religious story for Children by the Author of a Dialogue on Providence, Faith and Prayer—

The Young Philosophers. By a Lady.

March 7. 6t.

A SHORT ESSAY TO DO GOOD.

MUNROE & FRANCIS have just published a little work by the Author of Redwood, entitled "A Short Essay to do Good." Price 50 cts. a dozen.

March 7. 6t.

SUNDAY SCHOOL BOOK.

JUST published, and for sale at the Office of the Boston Daily Advertiser, at $18 a hundred,

A series of Questions, comprising the History of the Four Gospels, and the Acts of the Apostles, with References to the Scriptures instead of Answers.

Feb. 21.

POETRY.

For the Christian Register.

OMNIPRESENCE OF THE DEITY.

Lord! wherever space extends,
Far beyond the flaming sun,
To Creation's utmost ends,
Reign'st thou, omnipresent One!
In the balmy breath of spring
Art thou, God of life and love!
And the flashing lightning's wing
Bears thy mandates from above.

When the sunbeam's mellow ray
On the golden grain is spread,
When the gentle moonbeams play
Or the stars their radiance shed,—
And amid the rayless night,
Mid the damp and heavy air,
Lord of darkness and of light,
Gracious Father! thou art there.

Still thy power around is spread
Still thine arm thy world sustains,
Safely rests the infant's head
God, his gentlest father, reigns
Oh, though life where'er I move,
Omnipresent, fill my breast;
May I share and own thy love,
Dying, enter to thy rest!

N. F. H.

I KNOW THY PATH.

[From Burton's New Year's Eve.]

I know thy path has many a cloud,
With many a rankling thorn is fraught,
I know thy spirit oft is bowed
With heavy care and anxious thought
Nor boast mine own so much of bliss,
That I should love thee less for this.

* * * * *

Yet lift up head and heart in hope,
Tread on thy dark and thorny way,
Meekly with toil and sorrow cope,
Be patient faith thy spirit's stay,
So shall thou yet His goodness own
Whose love conducts through "path's unknown."

E'en now at times amid the gloom
Of severing clouds, a light is seen,
At intervals the transient bloom
Of flowers springs up life's thorns between;
If rare such blossom and such beam,
The brighter from that cause they seem.

Oh think not they would show so fair,
Were flowers and sunshine always ours;
Those who life's pleasures only share
Know little of *affection's* powers;
Nor can the purer hopes of Heaven
To hearts that live for earth be given.

* * * * *

If not in time, of this be sure,
Well can eternity make up,
By joys, unfading, pangless, pure,
For trials, thorns, and sorrow's cup,
And more than sunshine's brightest glow
A tone for darkest clouds below.

MISCELLANEOUS SELECTIONS.

ARCHDEACON PALEY.

[From the London Quarterly Review.]

It was the Sabine simplicity of Paley's mind, which quite unfitted him for being a respecter of persons. The pomp, the circumstance, the chivalry of rank were lost upon him. He had a touch in him of Peter Bell,—

'A primrose on the river's brim,
A yellow primrose was to him,
And it was nothing more.'

When the idea of a king presented itself to Paley, it was merely that of an individual invested with great substantial power, to be wielded for the benefit of his people. Crown and sceptre, beefeaters, state-coaches and guardsmen, the trappings, in short, of royalty, did not enter in as elements. Not that he affected contempt of such matters, for he knew human nature too well to think that they were to be despised; but they were not the matters to make any impression on his mind; to use an engraver's phrase, they would not *bite*. He preaches before the judges and grand jury—wigs, trumpets, javelins, white wands, all vanish at once, and he sees nothing before him but a set of fallible men, called upon by their country to rule with diligence; and he suggests to them the true principle, and exhorts them faithfully with all his power. He delivers another sermon to the younger clergy:—he is nothing moved by the gowns, cassocks, and clerical apparatus which offer themselves to his eye; all he can find is an assembly of men of like passions as others, and with some temptations of their own, needing admonition; and admonition he gives them, with a hearty good-will not to be mistaken:—'Mimic not the vices of higher life, hunt not after great acquaintance;' 'be sober, be chaste;' 'keep out of public-houses;' 'learn to live alone;' 'divide your sermons into heads—it may be dispensed with in the hands of a master; in yours, the want of it will produce a bewildered rhapsody.' These are very homely maxims, and conveyed in very homely phrases, yet there is no assumption of authority in it all, no desire to give offence, no acrimony, no suspicion of the character of his hearers. It was simply the plain speech of a single-hearted man, earnest in his calling, looking upon different stations as merely bringing out different types of man's nature, which was radically the same in all; and, indeed, making so little account of artifical distinctions, that whether his congregation were gentle or simple, peasants or prebends, city or village, Paley would give them the very same sermon in the very same words. Let us not make him a politician against his will, and against the general evidence of his life and pursuits. In his serious hours he was occupied, abundantly occupied in concerns for a clergyman more appropriate, and for any man more weighty.

'He never seemed to know,' says his son, 'that he deserved the name of a politician, and would probably have been equally amused at the grave attempts made to draw him into, or withdraw him from any political bias.'—Life, p. 191.

He would employ himself in his Natural Theology, and then gather his peas for dinner, very likely gathering some hint for his work at the same time. He would converse with his classical neighbour, Mr. Yates, or he would reply to his invitation that he could not come, for that he was busy knitting. He would station himself at his garden wall which overhung the river, and watch the progress of a cast-iron bridge in building, asking questions of the architect, and carefully examining every pin and screw with which it was put together. He would loiter along a river, with his angle-rod, musing upon what he supposed to pass in the mind of a pike when he bit, and when he refused to bite; or he would stand by the sea-side, and speculate upon what a young shrimp could mean by jumping in the sun.

'With the handle of his stick in his mouth, he would move about his garden in a short hurried step, now stopping to contemplate a butterfly, a flower, or a snail, and now earnestly engaged in some new arrangement of his flower-pots.'

He would take from his own table to his study the back-bone of a hare or a fish's head; and he would pull out of his pocket, after a walk, a plant or stone to be made tributary to an argument. His manuscripts were as motley as his occupations; the workshop of a mind ever on the alert: evidences mixed up with memorandums for his will; an interesting discussion brought to an untimely end by the hiring of servants, the letting of fields, sending his boys to school, reproving the refactory members of an hospitial; here a dedication, there one of his children's exercises—in another place a receipt for cheap soup. He would amuse his fireside by family anecdotes:—how one of his ancestors (and he was praised as a pattern of perseverance) separated two pounds of white and black peper which had been accidentally mixed—'*patiens pulveris*,' he might truly have added; and how, when the *Paley arms* were wanted; recourse was had to a family tankard which was supposed to bear them, but which he always took a malicious pleasure in insisting had been bought at a sale—

Hæc est
Vita solutorum misera ambitione gravique;"

the life of a man far more happily employed than in the composition of political pamphlets or in the nurture of political discontent.

Such was Paley. A man singularly without guile, and yet often misunderstood or misrepresented; a man who was thought to have no learning, because he had no pedantry, and who was too little of a quack to be reckoned a philosopher; who would have been infallibly praised as a useful writer on the theory of government, if he had been more visionary—and would have been esteemed a deeper divine, if he had not been always so intelligible; who has been suspected of being never serious because he was often jocular, and before those, it should seem, who were not to be trusted with a joke; who did not deal much in protestations of his faith, counting it proof enough of his sincerity (we are ashamed of noticing even thus far insinuations against it) to bring arguments for the truth of Christianity unanswered and unanswerable—to pour forth exhortations to the fulfilment of the duties enjoined by it, the most solemn and intense—and to evince his own practical sense of its influence, by crowning his labors with a work to the glory and praise of God, at a season when his hand was heaviest upon him—a work which lives, and ever will live, to testify that no pains of body could shake for a moment his firm and settled persuasion, that in every thing, and at every crisis, we are God's creatures, that life is passed in His constant presence, and that death resigns us to His merciful disposal.

NATURE.

The scheme and fabric of Nature, form the most comprehensive and interesting object of human inquiry—one which addresses itself equally to our feelings, our necessities, and our understandings—one whose importance must increase with the increasing wants of social life, and whose magnitude can never be felt until one attempt to circumscribe it. To unfold in its real amplitude the Science of Nature, is a task beyond the powers of the most gifted of the human race. Portions of this great system may be explored, fragments may be examined, connexions between its branches may be traced, affinities between its members may be discovered. We may be amused by the beauty of its decorations, instructed by the wisdom of its arrangements, astonished by the variety of its resources, but we shall constantly feel that the materials of this science are exhaustless, and its extent interminable.

What is there that will not be included in the History of Nature? The earth on which we tread, the air we breath, the waters around the earth, the material forms that inhabit its surface, the mind of man, with all its magical illusions and all its inherent energy, the planets that move around our system, the firmament of heaven. The smallest of the invisible atoms which float around our globe, and the most majectic of the orbs that roll through the immeasurable fields of space—all are parts of one system, productions of one power, creations of one intellect, the offspring of Him, by whom all that is inert and inorganic in creation was formed, and from whom all that have life derive their being.

Of this immense system, all that we can examine, this little globe that we inherit is full of animation and crowded with forms organized, glowing with life and generally sentient. No space is unoccupied—the exposed surface of the rocks is encrusted with living substances; plants occupy the bark and decaying limbs of other plants; animals live on the surface, and in the bodies of other animals; inhabitants are fashioned and adapted to equatorial heats and polar ice—air, earth and ocean teem with life—and if to other worlds the same proportion of life and of enjoyment has been distributed which has been allotted to ours; if creative benevolence has equally filled every other planet of every other system, nay, even the suns themselves, with beings organized, animated and intelligent; how countless must be the generations of the living! what voices which we cannot hear, what laguages that we cannot understand, what multitudes that we cannot see, may, as they roll along the stream of time, be employed hourly, daily and forever, in choral songs of praise, hymning their great Creator.

And when in this almost prodigal waste of life, we perceive, that every being, from the puny insect which flutters in the evening ray, from the lichen which the eye can scarcely distinguish on the mouldering rock, from the fungus that springs up and reanimates the mass of dead and decomposing substances; that every living form possesses a structure as perfect in its sphere, an organization some times as complex, always as truly and completely adapted to its purposes and modes of existence as that of the most perfect animal; when we discover them all, to be governed by laws as definite, as immutable as those which regulate the planetary movements, great must be our admiration of the wisdom which has arranged, and the power which has perfected this stupendous fabric.

Nor does creation here cease. There are beyond the limits of our system, beyond the visible forms of matter, other principles, other powers, higher orders of beings, an immaterial world which we cannot yet know; other modes of existence which we cannot comprehend; yet however inscrutable to us, this spiritual world must be guided by its own unerring laws, and the harmonious order which reigns in all that we can see and understand, ascending through the series of immortal and invisible existence, must govern even the powers and dominions, the seraphim and cherubim that surround the throne of God himself.

Such are the views, such the high and lofty themes which the fabric of nature will present; which must be embraced in an extended survey of creation.

Southern Review.

APPLICATION OF UNITARIAN PRINCIPLES TO THE REFORMATION OF CRIMINALS.

With the consideration of many of the important moral subjects which excite the benevolent exertion of the wise and good in the present day, Unitarian principles seem to be closely connected. Those opinions which inculcate the belief of the reformatory nature of future punishment, must necessarily exert a beneficial influence on the question of prison discipline and penal law; and those persons must surely be the best fitted for the humane management of these momentous and awful subjects who have a firm conviction of the merciful character and dispensations of the Creator. * * * Nor is the benevolence of its religious belief the only advantage which the Unitarian creed possesses over others with respect to criminals. Its clearness and simplicity make it peculiarly suited for the improvement of the ignorant and the darkened mind; for it is not by mysterious doctrines or speculative opinions that the sinner, whose habits are strong, can be touched or reclaimed; if opinion at all has any power of reaching such a mind, it must be by instilling the simple principles of the jurisdiction and authority of his Maker, his constant inspection and presence, and such truths as are calculated to make a deep and immediate impression. But is not some preparation necessary to bring the obdurate offender under the influence of benign and salutary impressions? Could we not facilitate this by placing him in circumstances favorable to virtue, to order, and to comfort? Mrs. Fry, in this respect, has shewn her knowledge of the human heart in her attempts at Newgate, and what an Unitarian Christian would have been led to by his religious views, her own good sense dictated to her; it is by the practice, in however small a degree, of kindness and goodness, in witnessing virtuous examples around them, that an idea can be conveyed to the mind of a guilty character of the wisdom and benevolence of the Deity. Their ideas of his attributes are dark and weak, and whatever is remote or theoretical is too refined to influence them. But when they come into immediate contact with a portion of their fellow-creatures whose minds and motives, though greatly superior to their own, they are in some degree capable of understanding, they have a moral standard before them by which to judge of themselves; and if by those persons they are uniformly treated with justice and kindness, they are also to be improved by their grateful feelings; for how few are so hardened as to be totally insensible to benefits humanely conferred!

Now, in this practical and most important change in the habits and feelings of sinners, Unitarianism is an unerring guide; because an Unitarian feels convinced that the great object of the gift of life *is* virtuous exertion, and the formation of a pure and correct character; for in his view religion is not the understanding of abstruse or confused dogmas, of differing and sometimes contradictory theories, but the perfection of his moral being, the regeneration of his soul, the conflict with sense and temptation, the mastery of his passions, the general improvement, refinement, and sanctification, of his whole character. He knowns that the way-faring man, though a fool, cannot err therein; that in making the malicious kind, the cruel tender, the abandoned orderly, he is spreading, in the manner most acceptable to his Lord, the interests of true Christianity; that he is preparing the soil for higher and holier knowledge, and gradually inducing a taste for order and virtue which must precede any capability of true devotional feeling. An Unitarian believes that wherever Christian motives exist and produce Christian virtues, the person who possesses them is a Christian, though he may be mistaken in his speculative belief on many difficult and comparatively unimportant points—points which he considers it of trivial consequence whether they are ever presented to the consideration of any but philosophical or highly cultivated minds.

Now, the Orthodox and Calvinistic creeds are precisely of this abstruse and difficult kind; fitted only to confuse even intelligent and reasoning minds, and often leading them out of their depth into those questions which it has pleased a wise Providence to leave in darkness, and to cover with an inpenetrable veil from human curiosity. God has, indeed, revealed himself fully to us in the character of our heavenly Father, in his glorious moral attributes, in the perfection of purity, wisdom, and goodness; these he has mercifully unfolded to the contemplation of the lowest of his rational creatures, but his nature, the mode of his existence, his plans, the wonders of the unseen world, the origin of evil, and many other points, are not revealed truths, nor can any effort of mortal intellect ever attain to them. Supposing for a moment that the Trinity were true, it would still be an unrevealed truth, and, as such, it would be one that has no immediate bearing on moral usefulness or on the actions of human beings. Every thing that our Creator requires of his creatures, as the condition of their happiness or salvation, is explicitly and fully declared.—We have line upon line, and precept upon precept. Now the great value of the Unitarian religon is, that it regards this moral code which is given for the daily government of our lives as the most important part of revelation to us, because it is that in which we are called to co-operate with the designs of Providence. The nature of our Saviour, or the nature of the Deity, and such mataphysical questions, we are by no means forbidden to form our conclusions upon, but we are not commanded to learn and comprehend these things; but to love mercy, to do justice, and to walk humbly with our God, are injunctions laid upon all, and which all are called upon to obey. Now, are not these moral obligations peculiarly suited to the poor, the ignorant, or the sinful, who cannot have the restrictions of more abstract and refined considerations to withhold them from wrong? The wicked are generally ignorant. With a child, when we wish to form a religious character, we take his ignorance and childishness into consideration; we begin by endeavoring to form good and useful habits, habits of kindness, of self-denial, of attention to the comfort of others; but we should not expect to succeed if we began by attempting to give him abstract ideas of religion and devotion. No, we are obliged to connect these with his previous associations, to lead him from his love and gratitude to us to the love of the great Giver of all, and even to make many allowances for the confusion and strangeness of his first conceptions of a Supreme Being, and gently and carefully to explain sacred things as he is able to receive them. We open the next world to him in its connexion with this; we unfold to him the probable consequences of a certain course of conduct; we lead him tenderly in the way he should go until he is able to conduct himself; and just such should be our treatment of criminals. * * It must be by a pinciple within, and not by outward fear that the sinner can be restrained; and that principle within must be formed by the inculcation of a purer and better taste, by some idea of virtuous enjoyment, by the instructions of a practical religion, by a living faith, and not an abstract and metaphysical theoloy. He must be taught that he will bear the results of his own actions, that our Saviour came to save him from his sins by shewing him that repentance (not a mere feeling of sorrow, but the long and difficult process of forming new dispositions and habits) would regain the favor of God—but by no means to exculpate him while remaining in them, however correct his faith may be, from the future and inevitable issues of them. This religious creed gives a man an immediate motive for exertion and endeavors after a renewed life, because he feels it is by the mercy of God a thing put into his own power; while Calvinistic or orthodox views on the contrary, rest so much on a mysterious and heavenly change, that they produce continual deception, give rise to presumption in some, and reduce others to the borders of despair.

On all these accounts it becomes the duty of Unitarians to consider well the value of their peculiar principles, their purity, their benevolence, their clearness and simplicity, and their great practical efficacy; and when they look abroad on the wide field of vice and misery which stands in need of exactly such principles, on the unhappy multitude of ignorant prisoners whom these views would meliorate and enlighten, if they could not entirely reform, they will surely feel, and deeply feel, the necessity of their co-operation—of their best and most earnest exertions in this great cause of humanity and virtue. They will not stand by idle, while others, involved in all the difficulties of an intricate and unnatural theology, are yet making efforts for the benefit of their fellow-creatures, which are deserving of the highest praise.

REASON.

Very few make any other use of their half employed and undervalued reason but to bandy against it. For when, by the influence of some prevailing head, they all lean one way, truth is sure to be borne down, and there is nothing so dangerous as to make any inquiry after her; and to own her for her own sake is a most unpardonable crime.

Locke.

EDUCATION.

THE Adams Female Academy will be opened for the reception of Young Ladies on Wednesday, the twenty-ninth day of April, under the superintendance of Mr. Charles C. P. Cale, who will be aided by suitable Female Assistants.

The following is the course of study adopted in this Seminary. Reading; Writing; English Grammar with Murray's Exercises; Ancient and Modern Geography with maps; Arithmetic; Algebra; Geometry; Linear Drawing; History of the United States; History of England; Blake's Natural Philosophy accompanied with experiments; Wilkins' Astronomy; Rhetoric; Goldsmith's History of Greece and Rome; Upham's Intellectual Philosophy; Paley's Natural Theology and Moral Philosophy; Robertson's History of Scotland and America; Alexander's Evidences of Christianity; Whelpley's Compend; Political Economy; Logic and Botany;

The Bible; Worcester's Scripture Geography; Abstract of Bible History and Greenwood's Lives of the Apostles, will be studied as a Sabbath exercise.

The Young Ladies are required to attend church on the Sabbath and to write an abstract of one of the sermons. The are also required to write a theme on some definite subject or a letter, once in two weeks.

Those who shall complete the prescribed course of study will receive public testimonials of approbation from the Government of the Seminary.

The Latin, French and Italian languages may be studied without any additional charge for tuition, and, to those who have made the requisite attainments, will be delivered a course of lectures on Chemistry.

There is connected with the Institution a valuable library, containing many of the best English authors.

Great regard will be had for the health and comfort of the scholars, as well as for their moral improvement.

Parents are invited to visit the school at all times during the hours or study, to observe the discipline and hear the recitations of the scholars.

At the close of each term the several classes are critically examined in all the studies of thar term. There will be three terms during the year of thirteen weaks each.

Board from $1,25 to $1,75 per week—Tuition $6.

GEORGE FARRAR, *Sec'y.*

Derry, N. H. March, 7.

INSTRUCTION.

MISS J. A. PERRY, proposes opening a school on Monday the 6th of April next, at her residence in North Bridgewater, (opposite Rev. Mr. Goldsbury's Meeting house) for the reception of Young Ladies who may be taught the following branches, viz:—Reading, Orthography and Defining, Penmanship, Geography, Grammar, History, Rhetoric, Composition, Philosophy, Astronomy, Arithmetic, Elements of Chemistry, Botany, Use of Globes and the French Language.

Also—Plain Sewing, Lace and Muslin Embroidery, Rugwork, Gold Lace-work; Purse, Net, Bead work, on velvet and canvas; Painting on Velvet, Satin and Paper, Map drawing, &c. Stationary and materials for work will be supplied if requested.

Price of tuition from 2 to 4 dollars per. quarter; Board on reasonable terms.—References.

Rev. Daniel Huntington, Rev. John Goldsbury, Eliab Whitman, Esq. } N. Bridgewater.
Daniel Noyes, } Boston.

Feb 28. 8t.

PROSPECTUS
OF
THE LADIES' MAGAZINE,
CONDUCTED BY MRS. SARAH J. HALE.
FOR 1829.

THE Contents of the Ladies' Magazine will be an original Miscellany, calculated to improve the taste and foster the talents and virtue of women. At the same time, particular regard will be paid to the diffusion of that knowledge of our own country, its scenery and history, and the character and manners of its inhabitants, which Americans, of either sex, should be careful to acquire. But no sectional prejudices shall be admitted to interfere with the spirit of the work, which is intended to be strictly American.

The constantly increasing patronage which this work has received during the year it has been before the public, is the best criterion of its merits. The Ladies' Magazine is now circulated in almost every city and state in the Union.

Terms.— $3 per annum, to be paid on the delivery of the third number.

2. No Subscription received for a less term than six months, to be paid in advance.

3. Each number to contain about fifty pages of original matter, the whole making a beautifully executed octavo volume of six hundred pages.

4. Persons at a distance obtaining five subscribers and remitting the amount, fifteen dollars, shall receive a sixth copy gratis. PUTNAM & HUNT,

Publishers, 41 Washington-street.

ABBOTT'S SERMONS.

WAIT, GREENE, & Co. No. 13 Court-street, have issued proposals for publishing Sermons by the late Rev. JOHN E. ABBOT, of Salem, Mass. with a Memoir of his life, by HENRY WARE, JR.

These Sermons are wholly of a practical and devotional character, and have been selected for publication from a belief that they are peculiarly calculated to do good. They enter into the springs and principles of the religious life, and present the Christian Religion in its most amiable and affectionate features. They will form a volume which it is thought will be an acceptable gift to the retirement of the devout believer, and well calculated for the use of families.

They will be published in one volume 8vo. at the price of Three Dollars, and also in one volume 12mo. at One Dollar Twentyfive Cents. The printing, which was begun some time ago, but necessarily suspended, will be soon completed, and the work may be expected to appear in a few weeks. March 21.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 3. for March, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; Natural Theology; Resignation; Liberal Principles; Moral Education; Joy Purchased by Sorrow; And He saw that it was good; Oh! that I had wings like a dove; Concio ad Clerum; Sunday School Conversations, March 21.

TRACT No. 22, OF THE A. U. A.

THIS day published by *Bowles & Dearborn*, 50 Washington-street, "Excuses for the Neglect of the Communion Considered;" being Tract No. 22, 1st Series, of the American Unitarian Association.

—ALSO—

The Liberal Preacher for March, containing a Sermon by the Rev. Orville Dewey of New-Bedford. 3t. March 7.

CHRISTIAN REGISTER.

THE Christian Register is published every Saturday at 166 Wash-ington-street, Boston.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five sbscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.